



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REVIEWS OF BOOKS

GENERAL BOOKS AND BOOKS OF ANCIENT HISTORY

International Relations. By JAMES BRYCE, Viscount BRYCE. (New York: Macmillan Company. 1922. Pp. xii, 275. \$2.50.)

To the many, who, last summer, had the opportunity to hear at Williamstown the presentation of Lord Bryce's matured thoughts on international relations, this book will be most welcome. To those who did not have this opportunity, at the first meeting of the Institute of Politics, the book will show the serious character of one of the marked contributions to the success of the first session of this American experiment in bringing to the public a larger view of international affairs.

The dedication of the work bears date of December 22, 1921, and is to Secretary Hughes. He joined with the other delegates to the Conference on the Limitation of Armament, January 23, 1922, when they paused in their labors to pay unusual tribute to the memory of Lord Bryce, who died in England on January 22.

Lord Bryce aims to supply in this book material to answer in the light of history two important questions: "Why is it that before the clouds of the Great War have vanished from the sky new clouds are rising over the horizon? What can be done to avert the dangers that are threatening the peace of mankind?"

The first lecture gives a sweeping view of relations between ethnic and other unities from early times to the outbreak of the World War, dividing these relations into five periods: (1) general war, (2) peace of Rome, (3) monotheistic religions, (4) Rome and Emperor, (5) balance and competition of power. In this lecture he does not accept the theory that the "great man is the product of the age", but rather that "the man who gives effect to the tendencies may make all the difference, and the coming of the man is unpredictable". "Had there been Bismarcks and Cavours and Mazzinis since A.D. 1900, we should have seen a very different Europe today."

In other chapters Lord Bryce traces the causes of the Great War of 1914 to conditions in Germany of the time of Charles V., and calls particular attention to the enduring influence of Martin Luther. He states that the problems left after the War "will tax all the wisdom and self-control of the Old World Powers", and adds "I doubt whether it can be done without the help of the New World".

While Lord Bryce sees in commerce and industry factors making for world peace as well as for conflict, he hopes that the peace influence will dominate as the dynastic motive loses weight in international negotia-

tions. He shows how the modern press, a relatively new factor in international relations, has tended generally to be chauvinistic, but maintains that in diplomacy thought must be had for the remote day, hidden from the journalist and party politician, if statesmanship is to prevail and the reign of law is to be maintained in the world. He enumerates as the chief causes of war: (1) lust for territory, (2) religion, (3) protection of rights of nationals, (4) commerce and trade, (5) protection of the weak, (6) fear.

With the increasing participation of the people in affairs, Lord Bryce is of the opinion that there must be a greater degree of publicity of the facts in regard to international relations, and that these facts should be furnished from official sources in order that partizan and sensational misrepresentation may not mislead. He is, nevertheless, convinced that certain negotiations may still best be carried on in private conference.

Arbitration and conciliation are given a high place by Lord Bryce among the methods of possible settlement of disputes among states. Of the League of Nations plan he says, "Imperfect it may be, but it is the only plan which has yet been launched with any prospect of success".

Out of his ripe experience, and with the warmest regard for Americans and American institutions, Lord Bryce declares in his closing address,

Such as the citizens are, such will the leaders be, because they desire to please the citizens. If the citizens are swayed by impulses of vanity and ambition, their leaders will try to win support by playing up or playing down to such passions. If, on the other hand, the citizens demand from those who guide the State uprightness and fair dealing and a considerate respect for the rights of others, and if they reprobate and dismiss any statesman who falls below the moral standard they set up, their leaders will try to conform to that standard. . . . What all the nations now need is a public opinion which shall in every nation give more constant thought and keener attention to international policy, and lift it to a higher plane.

GEORGE GRAFTON WILSON.

The Mind in the Making: the Relation of Intelligence to Social Reform. By JAMES HARVEY ROBINSON. (New York: Harper and Brothers. 1921. Pp. 235. \$2.50.)

DEEPLY impressed by the evils of the present social order, impatient with all who blindly accept it, and disappointed in the efforts at reform by changing the administration, spiritual exhortation, and education as commonly pursued, the author of this book finds hope and remedy in the freedom of intelligence. By this he means not reverie, nor the rationalizing of motives derived from habit and tradition, but creative thinking like that which produced our modern science and invention. But this required its founders to "discard practically all the consecrated notions of the world and its workings which had been held by the best